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Hardy de Beaulieu in 1880, or of Brioschi and Genala in the Italian *Relazione* of 1881, they deserve respectful attention and study. Ulrich's book is by all means the best work on the subject that has hitherto appeared.

Appeal to a public of quite another nature is made in Swann's *An Investor's Notes on American Railroads*. Mr. Swann makes no pretence at completeness; he aspires simply to treat of that very limited aspect of the railroad problem which affects the interests of the investor. What the chapter on Fair and Free Trade, however, at the beginning, has to do with the subject, is not very clear. The book discloses an intimate acquaintance with the often rather unsavory Wall-Street methods, and gives to the uninitiated a good idea of "control" of stocks, railway reorganization, "corners," receivers' certificates, proxies, etc. Many of the chapters are mere hints, and thus do not call for criticism. But questions of a wider interest are also casually treated, such as pools, parallel lines, state control, and others. Of these discussions, perhaps the most important is that on Railroad Commissions. Mr. Swann has an antipathy to commissions, especially to those which attempt to regulate too much. "Amateur dry-nursing" by the state, he thinks, will impair business and increase expenditure. In so far as this antipathy is based on the Granger movement and its drastic methods, it is well founded; but it cannot be expected that a work which avowedly explains only the interests of the investor, can at the same time adequately note the demands of the community at large. We hear a little too much of "vested interests" and "confiscation," too much of the rights and too little of the duties of railway corporations. The book is pleasantly and cleverly written, and in so far as it is meant to inform prospective or actual investors of the facts which tend to affect their holdings, it is a success. But the exclusively investor's point of view presents of course only one side of the problem, and the reader must be warned not to accept the results as applicable to the economics of railroads in general.

EDWIN R. A. SELIGMAN.

The Limits of Individual Liberty: An Essay. By FRANCIS C. MONTAGUE. Rivingtons, 1885.

This does not profess to be a philosophical treatment of the subject. It is, nevertheless, a scientific discussion; and one is somewhat puzzled by finding the author's statement in the preface, "It cannot assist the scientific inquirer," followed by the declaration on page 18, "My next endeavor will be to trace the bearing upon any scientific conception of

political and social freedom of the vast stock of fresh scientific knowledge amassed in our own age."

I am compelled to say that in so far as this essay is historical, it is inaccurate and superficial; and in so far as it is scientific and expository, it is commonplace and marked by what some might characterize as a feminine loquacity.

We are told that the political school of Hobbes and Locke are identified with the English Revolution (page 37), which, in so far as the former is concerned, must be regarded as at least a curious judgment. Of Bentham's philosophical views the author speaks contemptuously, and among other things says, "A citizen such as he conceives will be capable of very little devotion for any state" (page 40). His travesty of Mr. Spencer's doctrine of evolution does not surprise us when we read that "Biology must regard man as a physical agent solely. English psychology from first to last has never regarded him in any other light. It takes account only of the natural and unconscious" (page 45).

After an introduction, in which he traces the development of the idea of individual freedom through various reactions, the author notices the views held at different times by philosophers and political economists. Speaking of individuality, he says: "Such individuality as does exist is not most plentiful in the freest countries. Germany can still boast of two or three extraordinary individuals; the United States cannot show one" (page 4). If the author were here to be taken seriously, one might suggest that there is at least one "extraordinary individual" in England.

The greater part of the book is occupied in attempt to show that society is an organism acting on its members, and acted on by them. The author makes a distinction between society and other organizations in the fact that its members are in possession of intellect. His treatment (chapter vi.) of the functions of the state is extremely confused in its main outline, and is made unnecessarily long by trite propositions, which are like interpolations from some "proverbial philosophy"; e.g., "The blind, unconscious individual is the product of the blind, unconscious society." "Security of life and property is the first condition of progress."

It is, he says, the function of the state to provide for the public defence, to keep order within its own dominions, to educate its citizens. "In countries like our own the state should endeavor, by a cautiously graduated taxation and by judicious rules of inheritance, to mitigate the inequality of fortunes." It should pass poor-laws, control elementary education, build theatres, and encourage the cultivation of music. Mr. Montague finds that "the endowment of religion by the state is in no

sense absurd." He thinks that a man is no more justified in complaining of having to support a state religion than of having to contribute to board schools or art schools. But he appears to confuse in his whole discussion what is legally right with what is morally right. When, however,—to speak figuratively,—he ascends the rostrum or pulpit, his remarks are eloquent and suggestive. "To be overruled by the pitiless forces of chance and passion—this is slavery, this is the extinction of individuality; to be educated by the best intelligence and the best morality of our age—this is freedom, this is life. Life is so brief, yet life might be so full" (page 177). One is disposed to believe that there is some truth in that.

Like a great many theoretical writers about government, the author takes a view of society at variance with facts. The process of legislation should perhaps be governed by logic and rules of morality, and even aesthetic ideals; but the theories which the author finds prevalent in Great Britain have little place here. Our way of looking at politics is, at least theoretically, that of the Greek and Roman publicists, if the author is right when he says: "In their eyes the state was a corporation; citizenship, a privilege; personal freedom, the right to discharge public duty."

ARCHIBALD ALEXANDER.

The Patriarchal Theory. Based on the Papers of the late JOHN FERGUSON McLENNAN. Edited and completed by DONALD McLENNAN, Barrister-at-law. London, Macmillan & Co., 1885.—8vo, xiii, 335 pp.

Mr. J. F. McLennan first set forth his views upon the origin and evolution of marriage and kinship more than twenty years ago, in an essay upon *Primitive Marriage*. These views, his brother tells us, "were, on the whole, confirmed and enlarged by further study"; and it was his intention "to undertake a general work upon the structure of the earliest human societies." But, before attempting that work, he felt it necessary to "clear out of the way" certain widely received opinions in regard to the primitive household which "seemed to oppose an obstacle to the proper appreciation of his constructive argument." Of these opinions Sir Henry Maine is, among English-speaking men, the most prominent champion; and the work upon which Mr. J. F. McLennan was engaged at the time of his death was meant to combat and overthrow the patriarchal theory as presented by Maine. This is the book which Mr. Donald McLennan has completed and published. Seven out of the first ten chapters, and at least one of the last nine, had been put into substantially their present shape by Mr. J. F. McLennan;